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fluence of chivalry, Christianity, and individualism should have anticipated the pressure which their occupation or exhaustion must produce by emphasizing the moral, social, and legal rights of woman, and thus confer upon society the power to exercise a check upon the terrible consequences of over-population. Evolution seems to be creating motives and an environment that will modify the effects of the most powerful of human instincts, and just at a time that will prevent the pressure from being too abruptly imposed upon civilization.

Conscious Motherhood; or, The Earliest Unfolding of the Child in the Cradle, Nursery, and Kindergarten. By EMMA MARWEDEL. Chicago, Interstate Publ. Co. 8°.

THE reviewer has a difficult choice to make with regard to the proper mode of viewing such a book as this. He is tempted, in the first place, to regard the book as a scientific contribution, and finds the justification of such a method in the fact that the psychological development of infant mind is well on its way towards assuming the character of a scientific body of truths. Regarded as such, no favorable notice can be passed upon it. It lacks throughout a systematic and symmetrical exposition: it fails to distinguish the important from the trivial, the scientifically established from the popularly supposed: it uses new words where we have good technical words in their stead, *e.g.*, 'sensoric,' 'motoric,' 'peripheric,' for 'sensory,' 'motor,' 'peripheral,' the German 'rinde' instead of 'cortex,' and so on: it includes several rather serious blunders in stating anatomical and physiological points, and shows the mark of an 'atechnical' hand. In this sense the contribution here made is of no high order of merit, and adds little of value to our knowledge of the subject.

If, on the other hand, the reviewer asks himself the questions, "What will be the practical effect of the book?" "How does it stand as a means of propagating sound doctrines not yet universally understood?" he has the pleasanter task of finding many commendable doctrines emphatically expressed. The keynote of the volume, as indicated in its title, is to arouse mothers to a proper appreciation of their privileges and duties. Education begins in the cradle: the child is not one being in its infancy and another when it comes under school influence. There is a continuous psychical development paralleled by a physical development, taking place independently of the technical 'instruction' and based upon natural laws. These laws are to be explicitly unfolded, and are to form the guiding spirit under which the child is to be viewed and its true education directed; to reveal the all-important truth of the supreme value of these early years of life when habits far deeper than the artificial learning of later years are laid down, when the most difficult actions of life are learned, when the child is passing with lightning speed through the history of the race, epitomizing the characteristics of remote ancestors as well as of its parents. The duty of this sphere of education falls upon mothers: it is to be rescued from the hap-hazard spirit in which it is cultivated, to be made a serious occupation and not a dilettanti toy, to be recognized as the true mission of 'conscious motherhood.' The advancement of woman is to consist in the increase in dignity and importance of the duties which have in all ages fallen to her share. The appeal is a noble one; and while not always made with a full view of the many-sidedness of the problem involved, is presented in a way likely to attract the audience to which it specially addresses itself.

The author is the head of a kindergarten in San Francisco, and an enthusiastic follower of Froebel, taking from him some of his peculiar symbolism and mystic imagery. Her other altar is erected to Professor Preyer, as the representative of the modern scientific study of child-mind; and from these two lines of interest she confidently awaits the time when the relation of mother and child will be practically appreciated in all its fulness, grandeur, and importance. The offshoot which the kindergarten has sent off from the technical education will spread down to the home, there to plant the real root of a natural education. Her next greatest interest is in developing the technical side of kindergarten work; she here falls into the common error of overestimating the importance of doing things in just such and such a way to the neglect of the importance of having them done in any of half a dozen ways: her

devices are plausible, but worthless if made a ritual. 'What is wanted is a good teacher with a talent for adapting all methods.'

So much for the original portion of the book. The second part is devoted to a *résumé* of the work of Preyer on child-mind. The work of selecting the abstracts and putting them into good English is fairly well done. Here and there the real important point is omitted, and much detail is found in its place; and the physiological portion is rarely accurately set forth. But the object of the translation is to arouse an interest in the observation of children, and in this good cause the book is a desirable aid.

Die Welt in ihren Spiegelungen unter dem Wandel des Völkergedankens. Von A. BASTIAN. Berlin, Mittler. 8°.

IN the present publication the author sets forth his ideas of the principles on which the science of ethnology must be founded. He considers ethnology the only sound basis of psychology. His arguments are these. The inductive method of science as developed in our century is founded on comparison. If psychology is to attain the same scientific character which the natural sciences have reached, the same methods must be applied. If, however, psychology is exclusively based on the facts given by our self-consciousness, it is impossible to apply this comparative method, as only a single phenomenon — our own *psyche* — is given. The first thing to be done, therefore, is to establish sound methods of psychology. The connection between physical and psychical phenomena must be studied by the science of psychophysics. The study of psychical phenomena can only be begun after an exhaustive knowledge of such phenomena has been gained: therefore it is necessary to know all ideas that exist, or have existed, in any people, at any time. These must form the material for psychical researches. He calls this method the 'statistics of ideas.' Bastian has emphasized these theories in all his recent publications, and his point of view is one of eminent importance. It cannot be said too frequently that our reasoning is not an absolutely logical one, but that it is influenced by the reasoning of our predecessors and by our historical environment: therefore our conclusions and theories, particularly when referring to our own mind, which itself is affected by the same influences to which our reasoning is subject, cannot be but fallacious. In order to give such conclusions a sound basis, it is absolutely necessary to study the human mind in its various historical, and, speaking more generally, ethnic environments. By applying this method, the object to be studied is freed from the influences that govern the mind of the student.

There are two objects of ethnological studies. The one is to trace an idea in its origin and growth and in its offshoots; but, after this has been done, the problem remains to be solved, what are the psychical laws that govern the growth of ideas in the mind that holds them? We may know the whole history of an idea, still we do not know why this idea is taken up by a certain people and developed in a certain way, or why similar ideas are found in regions widely apart. It is this branch of ethnology which Bastian has in view when he again and again emphasizes the absolute necessity of collecting what can be collected. The individuality of uncivilized nations is disappearing so rapidly that we may expect it to die out ere long. For this branch of ethnology particularly, all phenomena of the life of uncivilized nations are of the highest importance, and therefore their study must be carried on vigorously.

Bastian calls the present volume 'Prolegomena to the Statistics of Ideas.' We find in it a vast amount of material referring to the ideas of uncivilized races, and of scientific men of various epochs, on life and death, on the origin of the world, and on its end. It is accompanied by a collection of pictures illustrating these ideas.

F. B.

Naturforschung und Schule. Von W. PREYER. Stuttgart.

IN this pamphlet Professor Preyer, the noted physiologist, vigorously attacks the present educational system of Germany. His main thesis is that the *Gymnasium* — which, in spite of a few concessions, still proclaims as the necessary education for all cultured Germans a long drill in the classics, and still holds the only key to the university and the governmental posts — is an institution entirely out of date, ignoring all that enormous addition to human